

A SHORT
Christian Doctrine

Composed by the R. Father

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OF THE

Society of JESUS,

AND

CARDINAL.

Now Revis'd and much Amended.

Publish'd with Allowance.

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The A. B. C.

✠ A B C D E F G H I K L M N
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40, 50, 60, 70, 80, 90, 100, 200,
300, 400, 500, 600, 700, 800, 900,
1000.





A B R I E F

Christian Doctrine

To be learned by heart.

*Of the end of a Christian, and of the sign
of the Holy Cross.*

Master.

A *Re you a Christian?*

Scholar.

I am by the Grace of God.

M. *What mean you by a Christian?*

S. Him that maketh Profession of the Faith, and Law of Christ.

M. *In what doth the Faith of Christ chiefly consist?*

S. In two principal mysteries, which are included in the sign of the Holy Cross, that is, in the Unity and Trinity of God: And in the Incarnation and Death of our Saviour.

M. *What meaneth Unity, and Trinity of God?*

A 2

S. It

S. It meaneth, that in God there is one only Divinity, or, as we say, Essence, and Divine Nature, which nevertheless is in three Divine Persons, that are called Father, Son, and Holy Ghost.

M. *Wherefore are these Divine Persons distinct?*

S. Because the Father hath no beginning, nor proceeds from another Person. The Son proceeds from the Father. And the Holy Ghost from the Father and the Son.

M. *Wherefore are these three Persons, only one God?*

S. Because they have one and the same Essence, one and the same Power, one and the same Wisdom, and Goodness.

M. *What meaneth Incarnation, and Death of our Saviour?*

S. It meaneth, that the Son of God, who is the second Person of the blessed Trinity, became Man, and dyed upon the Cross to save us.

M. *How are these two mysteries included in the sign of the Cross?*

S. Because we make the sign of the Cross by putting our right hand, first to the head, saying, *In the name of the Father*; then under the breast, saying, *and*

of

of the Son; finally to the left and right shoulders, saying, & of the Holy Ghost. Amen.

M. How then is there shewed the first mystery, to wit, that of the most blessed Trinity?

S. Because this word, *In the name*, signifieth the Unity, and the other words signifie the Trinity.

M. Shew now the Second?

S. The sign of the Cross doth represent the death of our Saviour, who after he was made Man, and had taught the way of Salvation, by Doctrine, by Example, and Miracles, dyed upon the holy Wood of the Cross.

A Declaration of the Creed.

M. Which is the Rule of our Belief?

S. It is the Symbol of the Apostles, which we commonly call the Creed.

M. Say the Creed.

S. 1. I Believe in God, the Father Almighty, Creator of Heaven and Earth.

2. And in Jesus Christ his only Son our Lord.

3. Who was conceived by the Holy Ghost: born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead, and buried.

5. Descended into Hell, the third day he rose again from the dead.

6. Ascended into Heaven, sitteth at the right hand of God the Father Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I Believe in the Holy Ghost.

9. The holy Catholic Church, the Communion of Saints.

10. The Remission of Sins.

11. The Resurrection of the flesh.

12. Life Everlasting. Amen.

M. Who made the Creed?

S. The twelve Apostles, and therefore there be twelve Articles.

M. What do these Articles contain in sum?

S. All that which principally and expressly we must believe of God and of the Church his spouse; because the eight first Articles pertain to God, the four last to the Church.

M. Declare the first Article.

S. I firmly believe in one only God, who is the natural Father of his only begotten Son: and is also Father by grace of all good Christians, who are therefore called the Adopted Sons of God: finally he is Father by Creation,
of

of all other things. And this God is Omnipotent, because he can do all that he will, and hath created of nothing Heaven and Earth, with whatsoever is in them, that is, the whole universal world.

M. Declare the second Article.

S. I Believe also in *Jesus Christ*: who is the only begotten Son of God the Father because he was begotten of the same Father Eternal, and is God Eternal, Infinite, Omnipotent Creator and Lord of us, and of all things, as is the Father.

M. Declare the Third.

S. I Believe that *Jesus Christ* is not only true God, but also true Man; because he hath taken Mans flesh of the immaculate *Virgin Mary*, by vertue of the *Holy Ghost*, and so was born on Earth of a Mother without a Father, as in Heaven he was born of a Father without a Mother.

M. Declare the Fourth.

S. I Believe, that *Jesus Christ*, to redeem the world with his precious blood, suffered under *Pontius Pilate* Governour of *Jury*, being Scourged, crowned with Thorns and put upon the Cross, on which he died; and being taken down from the same was buried in a new Sepulchre.

M. De-

M. Declare the Fifth.

S. I Believe, that Jesus Christ as soon as he was dead, went with his Soul to Limbus, or the place of Holy Fathers, and the third day which was the Sunday, he rose Glorious and Triumphant.

M. Declare the Sixth.

S. I Believe that Jesus Christ after he had Forty days remained with the holy Apostles, to prove with many apparitions his true Resurrection, mounted up to the highest Heaven, and there sitteth above all the Quires of Angels, at the right hand of the Father, that is, in glory equal to the Father, as Lord, and Governor of all Creatures.

M. Declare the Seventh.

I Believe that the same our Lord, in the end of the world shall come from Heaven with most great power and glory, and shall judge all Men, giving to every Man the reward, or punishment he hath deserved.

M. Declare the Eighth.

S. I Believe in the Holy Ghost, who is the third Person of the most blessed Trinity, and proceedeth from the Father and the Son, and is in all and every thing equal to the Father, and to the Son; that
is

is, he is God, Eternal, Infinite, Omnipotent, Creator, and Lord of all things, as the Father, and the Son.

M. Declare the Ninth.

S. I Believe also that there is a Church, which is the Congregation of all faithful Christians that are Baptized; and I do Believe and confess the Faith of Christ our Lord, and acknowledge the high Bishop of *Rome* for Vicar of the same Church on Earth.

M. Why is this Church called Holy and Catholic?

S. Holy, because it hath the Head, which is Christ, Holy; and for that it hath many holy Members, as also because its Faith, and Law, and Sacraments are holy; and it is called Catholic, that is, Universal.

M. What signifieth the Communion of Saints?

S. It signifieth the Participation of Prayers and good works that are done in the Church; even as in a mans body, all the members are partakers of the good of one member.

M. Declare the Tenth.

S. I Believe, that in the holy Church there is true remission of sins, by means
of

of the holy Sacraments, whereby Men, of Children of the Devil, and condemned to death, become the Children of God, and Heirs of Paradise.

M. Declare the Eleventh.

S. I Believe that in the end of the world all Men shall rise, taking again the same bodies which before they had, and this by the power of God, to whom nothing is impossible.

M. Declare the last.

S. I Believe that for good Christians there is life Everlasting, full of all felicity, and free from all kind of Evil; as contrariwise for Infidels and for evil Christians, there is Eternal death, replenished with all misery, and void of all good.

M. What mean you by Amen?

S. I mean, so it is, or, so be it, in truth and verity.

A Declaration of the Pater Noster, and the Ave Mary.

M. **H**AVING spoken now of that which we must believe, let us see if you know that, which we must hope for, and in whom we must hope. *Know ye the Pater Noster?*

S. I.

S. I know it very well, for it was the first thing I learned, and I say it every Morning and Evening, together with the *Ave Mary*, and *Creed*.

M. Say then the *Pater Noster*.

S. *Our Father which art in Heaven.*

1. *Hallowed be thy Name.*

2. *Thy Kingdom come.*

3. *Thy will be done in Earth, as it is in Heaven.*

4. *Give us this day our daily bread.*

5. *And forgive us our Trespases as we forgive them that Trespas against us.*

6. *And lead us not into Temptation.*

7. *But deliver us from Evil. Amen.*

M. *Who made this Prayer?*

S. Christ our Saviour made it, and therefore it is the most excellent of all others.

M. *What is briefly Contained in this Prayer?*

S. All that we can demand, and hope for of God; for there be seven Petitions. In the first four we demand that he give us all good: in the three following, that he deliver us from all evil. And concerning that which is good, we First demand the glory of God. Secondly, our greatest Good. Thirdly, Grace to obtain it. Fourthly, the means to get,
and

and keep the said Grace. Touching that which is Evil, we demand that he deliver us from Evils past.

Secondly, from Evils to come.

Thirdly, from Evils present, and so from all Evils.

M. Declare those words that go before the first Petition, that is, Our Father which art in Heaven.

S. This is a little Preface, in which is given the reason, why we should have courage to speak unto so great a God to grant our request. We say then, that God is our Father by Creation and Adoption, and therefore as Children we have recourse to Him and we add, that he is in Heaven as Lord of the Universal World. And for this we know, that he can grant our Petitions, if it so please him as we do hope he will, seeing he is our Father.

M. Declare the First Petition.

S. In the first Petition, we demand that God be known by all the World, and his holy name be honoured, and glorified by all, as is fitting.

M. Declare the Second.

S. We demand in the second, that the Kingdom which he hath promised us
come

come speedily, that is to say, that the battels which we have with the Devil, the World, and the Flesh being ended, we may arrive to Everlasting felicity, where we shall reign with God, without any impediment.

M. Declare the Third.

S. We demand in the third, the grace of God, with which we may perfectly obey his holy Commandments, as the Angels always obey him in Heaven. Because the Ladder whereby we ascend to Heaven, is obedience to his Commandments.

M. Declare the Fourth.

S. We demand in the fourth our daily bread, as well Spiritual, that is the word of God, and the Sacraments, as Corporal, that is, Sustenance and Apparel: for the word of God delivered to us by Preachers, and read by us in spiritual Books, and the holy Sacraments (chiefly of Confession and Communion) are most efficacious means on their part (that is, if we our selves be not in fault) to obtain and conserve the grace of God, of which we have spoken in the former Petition. Sustenance and Apparel is necessary for us to maintain this life in the Service of God.

B

M. De-

M. Declare the Fifth.

S. We demand in the fifth, that God deliver us from Evils past, that is, from Sins already committed, and from the pains which for them we have incurr'd. And we add, As we forgive them that Trespass against us, that is, as we pardon the offences of our Enemies: for that it is not a reasonable thing, that God forgive us our sins, which are most great offences, if we will not pardon injuries done unto us, which are offences of small importance.

M. Declare the Sixth.

S. We demand in the sixth, that God will deliver us from Temptations, which are Evils to come, by not permitting us to be Tempted; and giving us grace that we be not overcome.

M. Declare the Seventh.

S. We demand in the seventh, that God will deliver us from Evils present, that is, from all affliction and misery, and from all vain prosperity, and temporal advancement if he see that it be hurtful to our Salvation.

M. Say now the Ave Mary.

*Hail Mary full of Grace, our Lord is with thee; blessed art thou amongst Women; and
blessed*

bleſſed is the fruit of thy Womb Jeſus. Holy Mary, Mother of God, Pray for us ſinners, now and in the hour of our death. Amen.

M. *By whom were theſe words ſpoken?*

S. Partly by the Archangel *Gabriel*, partly by *S. Elizabeth*, and partly by the holy Church.

M. *To what end do you ſay the Ave Mary, after the Pater Noſter.*

S. To the end, that by the interceſſion of the moſt B. Virgin, I may more eaſily obtain that which I beg of God, becauſe ſhe is the Advocate of ſinners, full of mercy, and is ſeated in Heaven above all the Quires of Angels, and moſt acceptable to God.

M. *Have you no recourſe alſo to other Saints?*

S. Yea, to all the Saints, and in particular to the Saint of my Name and my Angel-Guardian.

Of the Commandments of God.

M. **L**Et us come now to that, which we muſt do, To love God and our Neighbour. Say then the Ten Commandments?

S. *I am the Lord thy God.*

1. *Thou shalt have no other Gods before me.*

2. *Thou shalt not take the Name of the Lord thy God in vain.*

3. *Remember that thou keep holy the Sabbath day.*

4. *Honour thy Father and Mother.*

5. *Thou shalt not Kill.*

6. *Thou shalt not commit Adultery.*

7. *Thou shalt not Steal.*

8. *Thou shalt not bear false Witness.*

9. *Thou shalt not desire thy Neighbours Wife.*

10. *Thou shalt not covet thy Neighbours Goods.*

M. *Who hath given these Commandments?*

S. *God himself in the old Law, and afterwards Christ our Lord hath confirmed them in the New.*

M. *What do these Commandments contain in brief?*

S. *All that which we must do, to love God and our Neighbour. Because the first three Commandments teach us how we ought to behave our selves towards God with heart, with mouth, and with works. The other seven do learn us to do good to our Neighbour, and not hurt him*

him in person, in his honour, in his goods, neither in deeds, nor in words, nor in thought. And so the end of all the Commandments is the Commandment of Charity, which doth command us to love God above all things, and our Neighbours as our selves.

M. Declare the first Commandment.

S. In the beginning, God doth admonish us that he is our true and supream Lord, and therefore we are obliged to obey him with all diligence. Next, he commands us, that we must not acknowledge any other for God: wherein the Infidels do sin, who do worship Creatures instead of the Creator: also Witches and Inchanters, who worship the Devil for their God.

M. Declare the second Commandment.

S. The second Commandment forbiddeth Blasphemies, which are most grievous sins: false, or unnecessary Oaths: breaking Vows: and all other dishonour that is done to God with words.

M. Declare the Third.

S. The third Commands the keeping of *Sunday*, and other Feasts, holy, which consists in abstaining from Servile works, in considering the benefits of God, vi-

siting the Churches, Praying, reading Spiritual Books, hearing Divine Service, and Sermons, and doing such other Spiritual and Holy works.

M. Declare the Fourth.

S. The fourth Ordaineth, that we honour our Father and Mother, not only with reverence of words, or uncovering our head to them; But also in helping, and succouring them in their necessities. And that which we say of Father or Mother, we ought also to observe towards other our Neighbours, although there be not so great obligation as to Father and Mother, who have given us our Being and brought us up with great pains.

M. Declare the Fifth.

S. In the fifth is Commanded, that we kill no body unjustly nor do them harm in their Persons; I say unjustly, because Judges who condemn Malefactors to death, and Ministers of Justice, who put them to death, as also Soldiers in a just War do not sin whilst they wound and kill.

M. Declare the Sixth.

S. The sixth Commands that we commit not Adultery, that is, sin with the
Wife

Wife of another Man: and it is also understood, that we commit not Fornication, nor any other Carnal sin.

M. Declare the Seventh.

S. The seventh Commandeth, that no Man take away the Goods of others secretly; which is called Robbery, nor commit any deceit in Selling, Buying, and like contracts; and finally, do no harm to his Neighbour in his Goods.

M. Declare the Eighth.

S. In the eighth, is forbidden false Witness, Murmuring, Detracting, Flattering, Lying, and all other hurt, which is done to our Neighbour with the Tongue.

M. Declare the Two last.

S. God Commandeth in the two last Precepts, that none desire the Wife or Goods of others, because he that seeth our Hearts, will have us Holy and Clean, not only outwardly but also inwardly, so that we may be entirely and truly just.

*Of the Commandments of the Church,
and of Councils.*

M. **A**dd to the Commandments of God,
those few which the Church hath
added.

S. The Commandments of the holy
Church are Six.

1. To hear Mass upon the *Sundays*,
and *Holy-days* of Commandment.

2. To Fast *Lent*, *Vigils* Commanded,
and *Ember days*, and not to eat *Flesh* on
Fridays or *Saturdays*.

3. To Confess our sins at the least once
a Year.

4. To receive the B. Sacrament at the
least at *Easter*.

5. To pay Tythes.

6. Not to celebrate Marriage in time
forbidden, that is, from the first *Sunday*
of *Advent*, until *Twelfth-day*, and from the
first day of *Lent* till *Low Sunday* inclusive.

M. Besides the Commandments which we
are all bound to keep, be there any Councils
of perfection?

S. There be three Councils, by our
Saviour Christ given to those that desire
to attain to perfection.

M. Which

M. Which be these Councils?

S. Voluntary Poverty, perpetual Chastity, and obedience in every thing that is not Sin.

Of the Sacraments.

M. WE have already treated of that which we must Believe, hope for, and do; it remaineth that we speak of the Holy Sacraments, by means whereof we obtain the grace of God. *Say therefore how many Sacraments be there?*

S. There be Seven, [viz.] 1. Baptism. 2. Confirmation. 3. Eucharist. 4. Penance. 5. Extream Unction. 6. Holy Order. 7. Matrimony.

M. Who ordained them?

S. Christ Jesus our Lord.

M. What effect doth Baptism work?

S. It maketh a Man become the Child of God, and Heir of Paradise: it blotteth out all Sins, and filleth the Soul with Grace, and Spiritual Gifts.

M. What effect doth Confirmation work?

S. It fortifieth a Man that he be not afraid to confess the Faith of Christ our Lord; and so it maketh us become the Soldiers of our Saviour.

M. What effect causeth the Eucharist?

S. It

S. It nourisheth Charity, which is the life of the Soul, and doth daily increase it more. And therefore it is given under the form of Bread though truly it be not Bread, but the true Body of our Lord : as likewise that which is in the Chalice, is not Wine, albeit it seem Wine ; but is the true Blood of the same Christ our Lord, under the form of Wine.

M. *What effect worketh Penance ?*

S. It forgiveth sins committed after Baptism, and bringeth again to the friendship of God, him who through sin was become his Enemy.

M. *What must we do to receive this Sacrament ?*

S. We must first have sorrow for our own sins, with purpose never more to commit them ; Then we must confess them all to a Priest, approved by Superiors : and finally we must do the Penance that is enjoined by the Priest.

M. *What effect doth Extreame Unction work ?*

S. It blotteth out the Relicks of sin ; giveth joy and strength to the Soul, to fight against the Devil in the last hour ; and also helpeth to recover bodily health, if it be so expedient for the Salvation of the Soul.

M. *What*

M. *What effect worketh the Sacrament of Order?*

S. It giveth Vertue and Grace to Priests, and other Ministers of the Church to be able to do well their Duties.

M. *What effect hath the Sacrament of Matrimony?*

S. It giveth Vertue and Grace to those that be lawfully joyned together, to live in Matrimony with peace and charity, and to beget and bring up their Children in the holy fear of God, to the end they may have joy in this life, and glory in the other.

Of the Theological and Cardinal Vertues.

M. **W**E have now ended the four Principal parts of the Christian Doctrīne, which be the *Creed*, the *Pater Noster*, the *Commandments*, and the *Sacraments*. I will now, that we talk of *Vertues* and *Vices*, and of some other things which do help us much to live conformably to the will of God: Tell me therefore, *How many Principal Vertues be there?*

S. There be Seven: Three Theological, and Four Cardinal.

M. *Which*

M. Which be the Theological?

S. Faith, Hope, and Charity.

M. Wherefore be they called Theological?

S. Because this word Theological signifieth a thing that regardeth, or appertaineth to God.

M. How doth Faith then appertain to God?

S. Because it makes us believe all that which God hath revealed to his holy Church.

M. How doth Hope appertain to God?

S. Because it makes us put our trust in God, and hope for Eternal life of him, by means of our merits which yet do proceed from his grace.

M. Why doth Charity appertain to God?

S. Because it makes us love God above all things, and our Neighbour as our selves for the love of God.

M. Which be the Cardinal Vertues?

S. Prudence, Justice, Fortitude, and Temperance.

M. Why are they called Cardinal?

S. Because they are Principal, and as it were the Fountains of all good works.

M. Declare unto me the Office of these Vertues?

S. Prudence makes us considerate and wary in every thing, to the end we our selves

selves be not deceived, nor deceive others. Justice makes us render to others, that which is theirs. Temperance makes us bridle our inordinate desires. Fortitude causeth that we fear not any danger, nor even death it self. for Gods service.

Of the Gifts of the holy Ghost.

M. **H**ow many are the Gifts of the holy Ghost?

S. They be Seven, 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. Fear of God.

M. *Whereto do these Gifts serve?*

S. They serve for the help of Vertue, and to make us perfect in the way of God, because through Fear we abstain from sin, through Piety we are devout and obedient to God: through Knowledge we are taught to understand the will of God: by Fortitude we are holpen to put the same in Execution: through Counsel we are admonished of the deceits of the Devil: through Understanding, we are elevated to penetrate the mysteries of Faith: through Wisdom we become perfect, ordering all our life, and all our works to the glory of God; be-
C cause

cause the wise man doth know the last end, and direct every thing thereunto.

Of the works of Mercy.

M. **H**ow many be the works of Mercy, of which we shall be demanded account in particular, at the day of Judgment?

S. They be Seven.

1. To give Food to the Hungry.
2. To give Drink to the Thirsty.
3. To Cloath the Naked.
4. To Harbour the Pilgrims.
5. To Visit the Sick.
6. To Visit the Imprisoned.
7. To Bury the Dead.

M. These be Corporal works of Mercy: Be there any Spiritual.

S. There be other Seven; To wit,

1. To give Counsel to the Doubtful.
2. To Instruct the Ignorant.
3. To Admonish Sinners.
4. To Comfort the Afflicted.
5. To Pardon Offences.
6. To endure Patiently those that be Troublesome.
7. To Pray to God for the living, and the dead.

Of Sins.

M. **T**O come now to Sins. *How many sorts be there of Sins?*

S. Two, Original, and Actual, which are afterwards divided into Mortal and Venial.

M. *What is Original Sin?*

S. It is that in which we are all born, and we have it as it were by Inheritance from our first Father *Adam*.

M. *How is this sin blotted out?*

S. With holy Baptism: and therefore he that dyeth without Baptism goeth to *Limbus*, and is deprived for ever of the glory of Heaven.

M. *What is Mortal sin?*

S. It is that which we commit against the Charity of God, or of our Neighbour; and it is called Mortal; because it depriveth the Soul of her Spiritual Life, which is the grace of God.

M. *How is this sin forgiven?*

S. By holy Baptism when a man is Baptized in Age, and hath committed sin actually before: or by the Sacrament of Penance, as hath been said before. And who dyeth in Mortal sin, goeth to the everlasting pains of Hell. C 2 M. *What*

M. *What is Venial sin?*

S. It is that which is not against Charity, and deprives not the Soul of Grace, nor sends it to the pains of Hell: yet nevertheless it displeaseth God, because it is not conformable to his will: and it diminisheth the fervour of Charity, and therefore it is needful it be purged in this World, or in Purgatory, which is in the other Life.

M. *How many are the Capital sins and as it were the Fountains of all others?*

S. There be Seven: and to every one is opposite a contrary Virtue.

Capital Sins.	Pride	Opposite Virtues.	Humility
	Covetousness		Liberality
	Luxury		Chastity
	Anger		Patience
	Gluttony		Abstinence
	Envy		Brotherly love
	Sloth		Diligence.

M. *How many are the sins against the holy Ghost?*

S. They be Six.

1. *Despair of Salvation.*
2. *Presumption of Gods Mercy.*
3. *To impugn the known Truth.*
4. *Envy at another mans Good.*
5. *Obstinacy in Sin.*

6. *Final*

6. Final Impenitence.

M. How many are the sins that cry to Heaven for Vengeance?

S. They are Four.

1. Willful Murther.

2. Carnal sin against Nature.

3. Oppression of the Poor.

4. To defraud Workmen of their Wages.

Of the Four last things: and of the
R O S A R Y.

M. **H**OW many are the last things of Man, which the Scripture so calls, and which being well considered, make us abstain from sins?

S. Four. 1. Death. 2. Judgment. 3. Hell.
4. Heaven.

M. What exercise have you to maintain your Devotion?

S. I say the Rosary of our Lady; and do meditate the 15 Mysteries of the same, wherein is contained the Life of our Lord Jesus Christ,

M. Which are the Fifteen Mysteries of the Rosary?

S. There are Five joyful.

1. The Annuntiation of the Angel.

2. The Visitation of S. Elizabeth.

C 3

3. The

3. *The Nativity of our Lord.*
4. *The Presentation in the Temple.*
5. *The disputing of the Child Jesus with the Doctors.*

Other Five are sorrowful.

1. *The Prayer in the Garden.*
2. *The Whipping at the Pillar.*
3. *The Crowning with Thorns.*
4. *The Carrying of the Cross.*
5. *The Crucifying and Death of our Saviour.*

The Five last are Glorious.

1. *The Resurrection of our Lord.*
2. *His Ascention.*
3. *The coming of the Holy Ghost.*
4. *The Assumption of our B. Lady.*
5. *Her Coronation and Exaltation above all the Quires of Angels.*

*Live, Jesus, live, and let it be
My life to dye for love of thee.*

The manner of Serving a Priest at Mass.

*The Clerk must kneel at his left hand,
and answer him as follows.*

P. **I**Ntroibo ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, & discerne causam meam, de gente non sancta, ab homine iniquo & doloſo erue me.

C. Quia tu es Deus fortitudo mea, quare me repulisti, & quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam, & veritatem tuam: ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in Tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus, Deus meus: Quare tristis es anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, & Deus

P. Gloria

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat in Principio, & nunc, & semper, & in secula seculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit Cœlum & Terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis Peccatis tuis, perducatur te ad vitam æternam.

P. *Amen.*

C. Confiteor Deo omnipotenti, B. *Mariæ* semper Virgini, beato *Michaeli* Archangelo, beato *Joanni* Baptistæ, S.S. Apostolis *Petro* & *Paulo*, omnibus Sanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere, (*knock your breast, and say*) Mea culpa, mea culpa, mea maxima culpa, ideo precor B. *Mariam* semper Virginem, B. *Michaellem* Archangelum, B. *Joannem* Baptistam, Sanctos Apostolos *Petrum* & *Paulum*, omnes Sanctos & te Pater orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. *Amen*

P. In.

P. Indulgentiam, absolutionem, &c.

C. *Amen.*

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis Domine misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus Vobiscum.

C. Et cum spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

P. Dominus vobiscum, or, Flectamus genua.

C. Et cum Spiritu tuo, or, Levate.

P. Per omnia secula seculorum.

C. *Amen.*

At the end of the Epistle, say, Deo gratias; then remove the Mass-book, and ever kneel or stand on the contrary side to it.

P. Sequentia Sancti Evangelii, &c.

Here

Here make the sign of the Cross, and say,
 C. Gloria tibi Domine.

Then make reverence at the beginning and ending of the Gospel, and at the name of Jesus, and at the end say,

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

Here the Clerk is to give Wine and Water decently, prepare Water and Towel for the Priest, and answer.

P. Orate Fratres.

C. Suscipiat Dominus sacrificium de manibus tuis; ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia secula seculorum.

C. *Amen.*

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Dom. Deo nostro.

C. Dignum & justum est.

When the Priest spreads his hands over the Chalice, light the Candle; kneel, and hold up the Priests Vestment, till the Elevation be past; that done, kiss the Vestment, and so often as you pass before the Blessed Sacrament, adore on your knees.

P. Per

P. Per omnia secula seculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

C. Per omnia secula seculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum Spiritu tuo.

The Clerk must take the Pax, and kneeling give it the Priest to kiss.

P. Pax tecum.

C. Et cum Spiritu tuo.

Pausing a little rise, give the Pax to the audience, according to every ones dignity, then give Wine and Water to the Priest, and if there be any Communicants, provide Towel and Wine, and say Confiteor. After they have received, give them Wine; remove the Book, take away the Towel, and put out the Candle.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Per omnia secula seculorum.

C. Amen.

P. Ite missa est, or, Benedicamus Domino.

C. Deo gratias.

Note that in the Mass for the dead, the Priest saith not, Ite missa est, but,

P. Requi-

P. Requiescant in Pace. C. Amen.

Remove the Book if he leave it open, kneel, and take the Priests blessing, arise, and say at the beginning of the Gospel, Gloria tibi Domine.

At the end say, Deo gratias.

Put out the Candles, and lay up all handsomely, and if you have leisure, meditate a while, and say the Prayers following.

A devout Prayer to our Lord Jesus Christ, to be said both Morning and Evening.

GLORY, Honour, and Praise, be to our Lord Jesus Christ : may all the World adore thee, Blessed be thy holy Name, who for us sinners vouchsafest to be born of an humble Virgin ; and blessed be thine infinite goodness, who dyedst upon the Cross for our Redemption.

O Jesu, Son of God, and Saviour of mankind, have mercy upon us, and so dispose our lives here by thy Grace, that we may hereafter rejoyce with thee for ever in thy Heavenly Kingdom, *Amen.*

The Entertaining of good Thoughts.

Sunday.

O Repose ! O glory everlasting ! What is it to enjoy you ! and what to be without you !

Monday.

The hour of Death will come, then all will be past : What would I at that time wish to have done ? Let us now do it, O my Soul, let us now do it.

Tuesday.

Ah poor Soul, thou must come to Judgment all alone, thy works, thy Words, thy Thoughts shall be seen of the Saints and Angels of God ; and all shall there be laid open ! Oh, have therefore a special care of thine own good.

D

Wednesday.

Wednesday.

To burn in Hell-fire, for all Eternity,
and that with Devils ! O torment greater
than all torments !

Thursday.

He that loseth his Soul, loseth all : he
that offends God, loseth his Soul, O sin,
what a loss dost thou bring unto us ! I
detest thee from the bottom of my heart,
most detestable sin.

Friday.

O sweet *Jesus*, to thee I consecrate my
life, my desires, my Soul, For me wast
thou nailed on the Cross. For thee will
I give my life, and dedicate my self wholly
to thee.

Saturday.

O Blessed Virgin *Mary*, how intirely
did you love your Son *Jesus* ! O cause me
to

to love and serve him, and that nothing in this world may ever separate me from his Holy Grace.

*The Application or practise of the afore-
said good Thoughts.*

EVERY day, Morning and Evening, for the space of one Ave Mary or two, in a most serious and affectionous manner, think upon that which is set down for every particular day before: And renew the same good thought every hour, which may easily be done at all times, and upon every occasion, either sitting, standing, walking, working, &c. And all sorts of People, though never so rude, may be made capable hereof, viz. Children, Laborers, Servants, yea, even amidst their employments and businesses, be they never so great or serious.

The Blessing.

THE Blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts, for ever.

A N
O B L A T I O N
T O
Almighty God.

To be made every Morning and Evening.

O My most merciful Lord and Saviour *Jesus Christ*, Father, Son, and Holy Ghost; to the great glory of thy most holy Name, to the honour of the most blessed Mother the *Virgin Mary*: To the Honour of my Angel-keeper; and of *S. Michael, S. Gabriel, S. Raphael*, and the *S. S. N. and N.* my holy Patrons and Patroneffes, and to all the Holy Saints and Blessed Spirits in Heaven, to the increase of their joy and glory.

Here I, a most wretched and miserable sinner, prostrate, adore, and worship thee, offering up in all humility, immortal praise and thanksgivings, for all thy blessings,

blessings, especially for that unspeakable charity, wherein thou didst send down thy only begotten Son into this Vale of Tears, for the Work of our Redemption.

Eternal love of Heaven and Earth, I praise and magnifie thy ever glorious Name for thy Sons most Holy Incarnation and Nativity, for his Poverty and innocent conversation, for his heavenly Doctrine and Miracles, for his Death and Passion, for his Resurrection and Ascension.

I yield thee all due and possible thanks for that Divine Mystery of his precious Body and Blood in the venerable Sacrament of the Eucharist, wherewith we are nourished, cleansed and sanctified, and our Souls made partakers of all Heavenly Graces, and Spiritual Benedictions.

I give thee most humble and hearty thanks, that of a handful of dust, and nothing, thou hast vouchsafed first to wash me with the Laver of Baptism, in remission of that Original corruption, contracted in my first Parents; that after in due and convenient time, thou hast brought me to the Exercises and Act, of a right Faith, not ceasing dayly to increase the same in me, by the Doctrine and Instruction of the Holy Ghost. D 3 I

I most humbly thank thee also, that from my Cradle thou hast nourished and cloathed me, supplying all things necessary for the relief and maintenance of this my feeble body.

I evermore extol and magnifie thy holy Name, that in thy great mercy thou hast hitherto spared me, wantonly rioting in manifold excesses, and patiently expected me, till by thy Grace I might be awaked from the sleep of sin, and reclaimed from my vanities and wicked Courses. For hadst thou dealt with me according to my demerits, my Soul long ere this (opprest with innumerable sins) had been plunged in Perdition, yea, the yawning gulph of Hell had swallowed me quick.

In respect of all which thy mercies and blessings, I most humbly desire that my heart may be evermore enlarged, to render thee a more ample tribute of Praise and Thanksgiving then heretofore it hath done.

O my Lord, and most indulgent Father, never leave me to my self, but let the bridle of thy holy fear be ever in my jaws to curb and keep me within the compass of my obedience; that I may
dread

dread nothing so much in this World, as in the least sort to offend thee: To which end, let thy holy love so temper all trials and temptations which befall me, that I may profit my self by them; for thou knowest how frail I am of my self, and how my strength is nothing.

Moreover (most merciful Father) even by the profound humility of thy Son *Jesus Christ*, I beseech thee that thou wouldst preserve me thy Servant from all Pride of mind, all self Love and vain Glory, all Obstinacy and Disobedience, all Craft and Dissimulation. Cast down, I beseech thee, the Spirit of Gluttony and Unclean-ness, the Spirit of Sloth and Heaviness, the Spirit of Malice and envy, the Spirit of Hatred and Disdain; that I may never dispise any of thy Creatures, nor prefer my self before others, but ever seem little in my own Eyes, to think the best of others, and judge the worst of my self. Cloath me (most holy Father) with the wedding Garment of thy beloved Son, the supernatural virtue of Heavenly Charity, that I may love thee, my Lord God, with all my Heart, with all my Soul, and with all my Strength; that neither Life nor Death, Prosperity nor Adversity

sity, nor any thing else may ever Separate us from thy Love, grant that all inordinate affections to the transitory things of this World, may daily decay in me, that thou alone mayst be acceptable to my Soul.

O my most gracious God, give thy Servant an humble, contrite, and obedient Heart, and understanding always imployed in honest and pious cogitations; A will tractable, and ever prone to do good; affections always calm, and moderate; a watchful custody of my Senses, that by those Windows no sin may enter into my Soul, a perfect Government of my Tongue, that no corrupt or unseemly Language may proceed from my lips, that I may never slander or speak ill of any whomsoever; that I may not busie my self in the faults and imperfections of others, but wholly attend to the amendment of my own.

And finally (most loving Lord) so long as I am detained in this Prison of my Body, let this be my comfort, that being free from all secular cares, I may wholly devote my self to thy Service, and only give entertainment to thy Heavenly Doctrine, and to the good Mo-
tions

tions and Inspirations of thy Holy Spirit.

In these sweet Exercises let me pass the solitary hours of my tedious confinement, with Patience expecting the shutting up of my days, and a happy end of this my miserable life.

And grant, O Redeemer of mankind, my Lord and God, that when this my Earthly Tabernacle shall be dissolved, through contrition, and the vertue of the Sacrament of the Holy Church, I may be reckoned in the number of those blessed Souls, who through the Merits and Passion of thy dear Son, are held worthy to reign with thee, and to enjoy the glorious presence of the blessed Trinity, Father, Son, and Holy Ghost, to whom by all Creatures in Heaven and Earth, be rendred Praise and thanksgiving, world without end. *Amen.*

O Lord my God, O Lord my God,
Possess my Soul, Possess my Soul, Possess
my Soul.

A
T A B L E
O F
S I N S.

To help the Ignorant, and ill of Memory; wherein, when they would Confess, they may presently find out with little labor, the sundry and manifold ways of offending God.

Of the Ten Commandments.

The First Commandment.

NOt loved God above all things.
Born over much love to Creatures.
Doubted or staggered in matters of Faith.
Ignorant of the Ten Commandments.
Of the Commandments of the Church.

Of

Of the Articles of Faith.

Murmured against God in adversity.

Lack of Confidence in God.

Presumption of his Goodness.

Desperation of his Mercy.

Believed Dreams, or tellers of Fortunes.

Gone to witches, or cunning men for counsel.

Read, or kept Heretical Books.

Hindred any ones Conversion from Heresie or Schism.

Not recommended my self daily to God and his Saints.

Not conformed my Will in all things to the Divine Will.

The Second Commandment.

TAken the Name of God in vain.
Blasphemed God.

Forsworn my self.

Sworn by the Body, or Members of Christ.

Cursed my self. Cursed the Creatures.

Given my self, or others to the Devil.

Broken my Vows.

Angred other so far, as to make them Swear or Blaspheme God.

The Third Commandment.

NOt kept Holy the Sabbath day, and other days commanded.

Bought or sold things, not of necessity for that day.

Done or commanded some servile work.

Not heard Mass.

Talked, gazed, or laughed in the Church.

Not cared to hear Catholick Sermons.

Spent the day in dancing, drinking, dicing, or carding.

Omitted to say my Mattins, Even-song, or other Devotions.

The Fourth Commandment.

NOt Honoured my Parents or Superiours.

Despised them.

Spoke evil of them.

Disobeyed them.

Not succoured them.

Made them heavy.

Cursed them.

Murmured against them.

Not prayed for them.

Not used due reverence to aged Persons.

Mocked or jested at them.

The

The Fifth Commandment.

DEsired the death of some one, or of
my self.

Born hatred.

Oppressed my Debtors.

Desired Revenge.

Not forgiven.

Refused to speak.

Given discourteous Language.

Threatned, or stricken others, not in
my Charge.

The Sixth Commandment.

COmmitted Adultery.

Procured pollution.

Unclean thoughts, words, or deeds.

Jealous without cause.

Unchast looks.

Lascivious dressing.

Over-curious beholding.

Lewd company.

Dishonest Books.

Unchast Songs.

Love Letters.

Shewed my Skin, or some naked part of
my Body to entice others.

E

Eaten

Eaten hot Meats, or drunken hot Wines,
to procure Lust.

The Seventh Commandment.

STelth. Cozenage. Deceit in Gaming.
In Reckoning. In Buying. In Selling.
In Wares. Prices, or Weights.
Bought of such as could not Sell.
Taken of such as could not give.
Wilfully endamaged another mans
Goods.
Negligently spoiled them.
Forged false Money. Clipped Money.
Not paid my debts.
Not fulfilled my Promise.

The Eighth Commandment.

Born false witness. Called one filthy
Names.
Uttered anothers secret Sin.
Spoke evil of others. Dispraised others.
Believed false Reports.
Not defended their good Names.
Sowed Discord. Opened others Letters.
Judged rashly. Falsly suspected.
Too much distrusted.
Listned to others talk.
Concealed the truth, to the detriment of
another. The

The Ninth Commandment.

Coveted my Neighbours House.

The Tenth Commandment.

Coveted his Wife. His Man-servant.
His Maid-servant. Or somewhat
that is his.

Of the Seven deadly Sins.

The First of Pride.

Pride, Vain-glory, Ambition, Super-
fluity, Presumption, Vaunting, Hy-
pocrisie, Idolatry, Dissimulation, Obsti-
nacy, Curiosity, Flouting, and Scoffing,
Contempt of others.

Of Covetousness.

Covetousness. Niggardliness. Greediness
Miserableness. Unprofitableness.
Not given Alms.
Not lent to some in need.
Not contented with my own Estate.

Of Luxury.

OF the Sins of *Luxury*, see the Sixth Commandment.

Of Anger.

ANger. Impatience. Hastiness.
 Rage or Fury. Disdainfulness.
 Waywardness. Fretfulness.
 Discontentedness. Picking of Quarrels.
 Immoderate Grieving. Severe Correcting.

Of Gluttony.

GLuttony. Drunkenness.
 Delicate Dishes.
 Eating more than one Meal on Fasting
 days.
 Eaten Flesh on prohibited days.
 Banqueted and Feasted above my ability.
 Given to Dogs that which the poor
 would have been glad of.

Of Envy.

ENvy.

Grieved at another mans prosperity
or gettings.

Or to hear them well spoken of.

Rejoyced at their hurt. Dispraised their
Merchandize. Interpreted their Words
or sayings in the worst sort.

Of Sloth.

SLoth. Indevotion.

Drowsiness or sleepiness.

Idleness, or Laziness. Overmuch seek-
ing mine own ease. Inconstant in
good purposes. Neglected things gi-
ven me in charge. Ingratitude to
God for his benefits. Unthankful to
my friends and benefactors. Chosen
rather to want, than to work or labour
for my living. Not prayed for the
faithful Souls departed.

P R A Y E R S.

O God whose property is always to have Mercy, and to spare, receive our Petitions, that the tender Mercy of thy Pity may mildly absolve us, and all thy servants, whom the chain of sin doth bind.

Hear we beseech thee, O Lord, the Prayers of thy Supplicants, and pardon the sins of them that Confess to thee, that thou being to us Benign, mayest in like manner give us Pardon and Peace.

Shew with Clemency, O Lord, thy unspeakable mercy unto us, that thou both acquit us of our sins, and deliver us from the Pains which for them we deserve.

O God, who by sin art offended, and by Penance pacified, mercifully respect the Prayers of thy supplicants, and turn away the scourges of thy anger, which for our sins we deserve.

O Almighty and Eternal God, have Mercy upon thy servant N. our chief Bishop, and direct him according to thy clemency, in the way of everlasting Salvation; that thou condescending, he may desire things agreeable to thy will, and with all his Power may perfect them.

O God from whom all Holy Desires, righteous Counsels, and just Works proceed, give unto thy Servants that Peace which the World cannot give, that our Hearts being disposed to keep the Commandments, and the fear of our Enemies taken away, the times through thy Protection may be peaceable.

ENflame, O Lord, our reins and heart, with the fire of thy holy Spirit; to the end we may serve thee with a chaste Body and clean Heart.

O God the Creator and Redeemer of all the Faithful, give the Souls of thy servants Men and Women, remission of their sins, that through Godly Supplications, they may obtain the Pardon they have always wished for.

PRevent, we beseech thee, O Lord our actions, by thy grace assisting, and in helping forward prosecute them, that all our Prayers and Works may begin always from thee, and begun, may by thee be ended.

O Almighty and Eternal God, who hast power over the living, and also over the dead, and hast mercy on all those who thou foreknowest shall be thine by Faith and Works; we humbly beseech thee, that for whom we have determined to pour forth our
Pray-

Prayers, and who this present world as yet in Flesh retains, or the world to come hath taken unto it, now being delivered from the body, all thy Saints making for them Intercession through the Clemency of thy pity, they may obtain pardon of all their sins, through our Lord Jesus Christ thy Son, who liveth and reigneth God with thee, in the Unity of the Holy Ghost, world without end. *Amen.*

Vers. O Lord hear my Prayer.

Resp. And let my cry come unto thee.

Vers. Almighty and most merciful Lord, graciously hear us.

Resp. Amen.

Vers. And let the Souls of the faithful through the mercy of God, rest in peace.

Resp. Amen.

Grace before Meat.

GOOD Lord bless us, and these thy Gifts to us, which we receive of thy bounty, through Jesus Christ our Lord. *Amen.*

Grace

Grace after Meat.

WE give the thanks , Almighty God,
for all thy benefits, who livest and
reignest world without end. *Amen.*

Blessed be the Name of our Lord ,
from this time forth for ever. *Amen.*

Vouchsafe, we beseech thee, O Lord,
to all our Benefactors, for thy names sake,
life everlasting. *Amen.*

And may the Souls of the Faithful de-
parted, through the mercy of God, rest
in Peace. *Amen.*

F I N I S.

